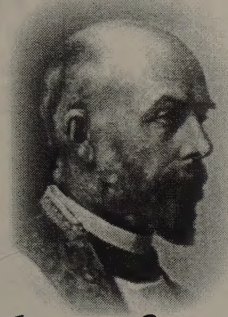


The Lion

November 2003 Vol. cxxviii, No. 11

Unofficial Newsletter for Members Only of St. Mark's Parish, Denver, Colorado



A Place of Prayer.

"Anyone who would like to follow the footsteps of the holy Fathers and enter the 'place of prayer', anyone who yearns for the 'state of prayer', would therefore do well to devise for himself an office suited to his capabilities, which will *awaken in him and maintain the spirit of prayer*. The goal, indeed, is to keep 'the mind in prayer all day long'...

For personal prayer, the most suitable book is the Psalter, which should be arranged accordingly for this purpose. This means dividing the long psalms into smaller sections, with 'quality' in mind.... In principle, the psalms should be read in *sequence*, without choosing, and above all without leaving any out; it is, after all, primarily a question of hearing the Word of God."

(Fr. Gabriel Bunge, O.S.B., *Earthen Vessels, The practice of Personal Prayer* p. 200, 201) Available : St. Mark's Bookstore \$10.

FR. Gabriel begins his study with a lament: "The faith is evaporating" and he proposes, with much help from the holy fathers, that this is simply because the faith is not "practiced." What is practiced today is a whole smattering of experimental and eccentric bits of folk and foreign and pagan and silly acts of posturing, lecturing, and speculation. Pastors and liturgical 'leaders' act without knowing the rich and authentically 'folk' traditions proven by generations of the followers of Christ, the pious Christians living the Tradition.

The traditions of the Church, of Scripture, and of the Fathers have left us an abundant treasure, not only of texts, but also of customs, forms, gestures, and so on, associated with prayer. In the modern age—especially in Western Christianity—little or almost nothing of it remains. Where these seemingly "external" things are lacking, however, prayer becomes "routine, cold, and shallow" (Joseph Busnaya), and faith itself, which ought to be expressed in it, imperceptibly grows cold as well and finally evaporates.

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What shallow critics decry as the mere 'externals' of religion is, in the mind of the Fathers, the *praxis* utterly necessary to authentic spirituality. The sign of the cross, the kneeling in prayer and confession, the chanting of sacred texts to ancient melodies, the rising to sing the Lord's praises in sacred and inspired canticles, the genuflections, bows, of the ministers and faithful... all correspond to the movement of corporate prayer in making the offering to God which we know to be acceptable worship.

The 'practical manner' of prayer—which also includes everything we call "method"—does not exist at all as something separate in and of itself... Prayer consists of a twofold manner; the one is "practical", the other "contemplative". They are related to one another as "quantity" is to "quality" or, in biblical terms, as "the letter" is to the "spirit" or to the meaning. (p. 189)

Recognizing this principle to be true and the substance of the Christian faith to hang in the balance, it would appear necessary for a few faithful, probably youthful and passionate faithful, to enact a renewal of the *praxis* of the Fathers in the churches. The clergy could help by themselves learning this *praxis* and enacting the traditional forms and gestures and texts and solemn chant in their parishes. The practice of prayer can be learned from the rubrical directions in old books, particularly how to serve Matins and Vespers and the Mass. Motivated clergy and faithful might consider private rehearsal time every day... with a keyboard or a skilled companion, to learn the sacred texts and the melodies and to work through challenging verses. Given the authentic traditions are almost completely lost, the faith nearly 'evaporated', this work, whatever the time, whatever the frustrations, affords the greatest potential reward for a multitude of believers. § -Fr. JCC

VIII

*The Fellowship of Saint Dunstan and
Lancelot Andrewes Press offer
a One-Day Conference*

With Angels and Archangels
The Plainchant of the Mass in English

**Saturday,
29 November 2003
8 AM to 5 PM**

Held at
Saint Mark's Church
1405 South Vine Street
Denver, Colorado 80210

<http://www.westernorthodox.com>

WITH ANGELS AND ARCHANGELS

Conference at S. Mark's Church, Denver
Saturday, 29 November 8 AM to 5 PM
Registration, Liturgical booklet, Breaks, and
Lunch : \$10⁰⁰

Talks and Tutorials by Fr. John Charles
Connely; SubDeacon Benjamin J. Andersen;
and Mr. William Hartman of the Holy Cross
Society.

Please Register by \$10 by Friday, 28
November

Name _____

E-mail _____

Telephone _____

CONFERENCE SCHEDULE

8 AM - Sung Matins

8:50 AM - Plainsong Mass

9:50 AM - Welcome and Introduction

10 AM - Talk I - *The Origin and Evolution of the
Chants of the Western Mass*

10:30 AM - Tutorial I - The Introit & Kyrie

11 AM - Break

11:10 AM - Tutorial I - Gloria & Gradual

11:40 AM - Talk II - *The Authentic Liturgical Move-
ment and the Nineteenth Century Plainchant Revival*

12:10 PM - Lunch

1 PM - Tutorial II - Creed & Offertory

1:30 PM - Talk III - *Mission Impossible? The Setting
of Traditional Chant Melodies to the Mass in English*

2 PM - Break

2:10 PM - Tutorial III (Preface & Sanctus)

2:40 PM - Talk IV - *Towards a New Gregorian
Plainchant Revival in the English Mass*

3:10 PM - Tutorial IV (*Agnus Dei*, Communion
& Dismissal)

3:40 PM - Conclusion

4 PM - Evensong

All Saints Day 2003
The Annual Pledge Letter

St. Mark's Faithful,

Please consider your pledge to the life and witness of St. Mark's Parish for the Year of Grace 2004.

Your pledges are freely given and freely received. God bless and multiply your generosity to His church and send your tithes ahead to plead for you and yours.

Pledge Cards, as usual, are available at the Church and we will mail some out with the LION.

In Christ,

Fr. John and the St. Mark's Vestry



In a letter dated December 16, 1999 The Very Reverend Paul Schnierla appointed the reverend clergy, Connely, Jacobsen, Lynch, and Rooney, as members of "a Commission on church chanting. Each of you will be Convenor and Chairman for one year successively in alphabetical order."

In our first year, 2000, we initiated the plainsong project which resulted in *St. Dunstan's Plainsong Psalter*. To initiate our next year as the Convenor of the C.C.C. in 2004, we are hosting a Liturgical Conference at St. Mark's, Denver, on Saturday, 29 November (see advertisement) which is the closest convenient date to the 100th anniversary of the promulgation of *Tra le Sollecitudini*, Encyclical on Sacred Music, of S. Pius X. This encyclical was promulgated on St. Cecilia's Day, 22 November 1903.

"Nothing should have place, therefore, in the temple calculated to disturb or even merely to diminish the piety and devotion of the faithful, nothing that may give reasonable cause for disgust or scandal, nothing, above all, which directly offends the decorum and sanctity of the sacred functions and is thus unworthy of the House of Prayer and of the Majesty of God....

...Gregorian chant has always been regarded as the supreme model for sacred music, that it is fully legitimate to lay down the following rule: the more closely a composition for church approaches in its movement, inspiration and savor the Gregorian form, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy it is of the temple."



Fr. Lester Michael Bundy blesses the doors of the new Saint Columba Church, Lafayette, Colorado.

A Commentary

by Reader Jeffrey Neale Stout
regarding his Semester in Ireland.

Submitted at the request of the LION staff.

Dear Fr. John and St. Mark's Faithful,

AFTER being in Ireland for a few weeks I find that I am getting along here fairly well. Everything is a little different, but save the streets, it is all fairly similar. One gross dissimilarity, however, is the state of Christianity on the Island. At mass this morning, Sister Bride gave the sermon. She told a story about a Nigerian man who went looking for the god of his ancestors, and found nothing. Eventually he met a missionary and found Jesus Christ. In summary, she urged us to think of our Christianity in terms of the question "Have we each allowed Christ to work within us and change us?" It is a fair question, for it is the goal of every Christian to give up everything to follow Him, but I wanted to ask "Where does the average Christian find God in today's genderized, modernized and homogenized denominations?" and "Do they have the content necessary to soften one's heart to allow God to enter in?" Although the Irish are generally a God fearing people, God's word is being diluted with each passing day. The words spoken during mass are barely recognizable to me. I can recognize when we come to the Gloria, or the Creed, but to join in is impossible. When I was asked to read a lesson last week, the translation I read was dead. It was titled, "A Reading from the Letter to the Romans." Although it adequately told a story it was not powerful, it was not alive.

Morning prayer is offered by the Church of Ireland Chaplain on Monday and evening prayer on Thursdays. It is a nice way to start and end the week. Father George means very well and offers a very dignified service to our Lord. But instead of the rich Psalms and Canticles, the prayers offered are just bits and pieces of The Litany of the BCP. I went to him last week to show him the St. Dunstan Psalter and see if he would be willing to try a plainsong service once a week. He was a bit taken back and explained that since he cannot sing that it would not work. Although, he did invited me to lead the Psalm appointed for each

day in plainchant. We went to copy the Psalm for next evening, and it ran for two pages. He decided that it was too long and with the words, "We must be flexible with these things," moved to the next day and found Psalm 123 to be adequately short. I was a bit shocked, but happy that plainchant will be heard in the beautiful Honan Chapel, if only for a couple minutes a week. Why must the Psalm be requisitely short? It defies all logic since recitation of the Psalms is one of the oldest, and tried and true methods for allowing Christ to "work within us and change us."

Both these stories reflect the state of affairs here: Content doesn't matter and going to a service is supposed to be a painless affair that is made as short and meaningless as possible. It is immensely frustrating, because everyone I have met truly means well, yet they are not making progress through their reforms and dilutions. I miss St. Mark's very much and have gotten a glimpse at how lucky we are to hear such rich, powerful and wholesome words at our services week after week. I had grown very used to our services at St. Mark's and thought that although Catholics had a different service it was mostly similar. That perspective has been duly amended. Although His Grace Bishop Basil's words that we cannot judge a people's faith by the way they pray are correct, it seems so many more disenfranchised faithful could be drawn into fold if only the outward expressions would reflect the rigorous, demanding and joyous Christian life. I hope the Orthodox communities and missionaries that seem to be showing up all over Ireland and England (The Orthodox Church is the fastest growing non-evangelical church in England) will be a beacon for all those who find the current offerings lacking in life, rigor and light.

On a lighter note: I have been traveling whenever I get the chance. I have not made it to the continent, but, did make it to the Aran Islands of the West Coast of Ireland. I stayed the night on largest Island Inis Mor. There are many ancient monuments on the Island, but one stood out. The tourist map of the island claims that Teampall Bheanain (St. Benan's Church, picture attached) is the smallest church in the world. It is small, but... One thing is for sure it is pretty old. It commemorates St. Benan who left this life in 468AD and it lies near, if not in, the ruins of St. Enda's monastery, one the first and most important



monasteries in Ireland. Thus, it is safe to say it could have been built in the 5th century. In which case, it is very very old. Indicative of its age is its doorway which is narrower at the top than bottom (for scale: I had to duck to get through the door). The rains relented once I made it to the church and the sun came out! Since no one was around I stepped in side and said a few prayers. There was an air about this place; I could see its age, and smell its sanctity.

I am also studying over here when I get the chance. I am taking courses in Early Archaeological Traces of Irish



Christianity and Celtic Saints. Both classes are fascinating, and the slides shown are great. I have learned a lot about the conversion of Ireland and its many saints. It is not called the "Country of Saints" for no reason. Of course we have devoted a lot of time to St. Patrick, St. Bridget and St. Columba, but my professor starts off each lecture with the saint whose feast day it is and attempts to tie him or her back to Ireland. It is remarkable how many saints either were involved with or influenced by the Irish Church.

I miss you all very much and look forward to getting back to CO. I hope all is well, and my prayers are with you.

God bless, Reader Jeffrey

Edgar Woods, A Memorial

IBECAME Edgar Woods' neighbor when in 1967 I moved to Denver, to teach at the University of Denver. At that time he was working as the maintenance manager at the Chatfield Dam Area. We soon became acquainted and gradually I was fortunate to learn something of the man and his past.

Edgar was born in Kremling, Colorado, where his father Duane had a ranch on some homesteaded land. The family, father, mother, Edgar and his sister June lived in a small log cabin. Edgar told me that he and his sister used to ride horses to school. Once a year Edgar would return to this cabin for a picnic.

After graduating from high school Edgar worked long hours on the ranch with his father, raising prize cattle. He served in the U. S. Army during W. W. II, and was given a medical discharge after injuring his knee joint (which had eventually to be replaced many years later).

The family moved to Wyoming when his father became unable to work in the higher altitude of Kremling. Later, after his father passed away, and it became hard to get ranch help, Edgar sold the Wyoming place and moved to Denver, living at 879 South Vine Street until in his final years his health failed. For awhile he sold real estate, but that was not to his liking. He preferred outdoor work, so he got a job with the Colorado Park Service, which he kept until he retired.

In her later years Edgar's wife Vesta suffered and finally succumbed to Alzheimer's disease. He attended to her needs with saintly devotion and love and cared for her at home until she passed away. Up to the last few years of his own life Edgar did all his own maintenance yard work. His lawn was always neat, but he was always apologizing for his bachelor ways.

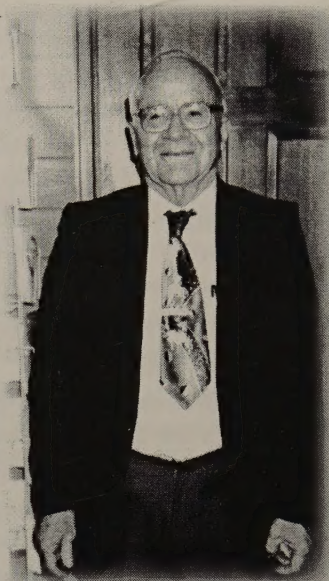
He was an honest down to earth man who loved a solid meal, vigorous labor, and good friends, obviously a man of many real experiences. He was as a result also a man of many interesting stories, about animals and his experiences as a rancher. One got a vital picture of ranching life as well as the Kremling community and its striking personalities.

There was the time when he had to climb a tree to escape an angry buck deer, another time when he witnessed a fight between an eagle and a bear, and still another when he was thrown by a horse he was breaking, and on it went. His tales were always full of a genuine if unsophisticated love of life.

After selling his land in Wyoming, he invested carefully and accumulated considerable wealth; and although he continued to live very simply himself, he was also a generous man, helping a number of people who he said were hard workers—that was a requirement for Edgar.

Edgar was religious but thoughtfully so. His own integrity enabled him to see through the vanity of theological squabbles. Often he would express his dissatisfaction with Protestant ministers' bickering about biblical interpretation. He was extraordinarily happy to have found St. Mark's, which blessed his later years with many cherished moments.

He would say, "They're a good bunch of people at St. Mark's." But as the saying goes, "It takes one to know one." May light perpetual shine upon him. Sub-deacon Bede



On the Guardian Angels

Father Pat's Pastoral Ponderings
by the Very Reverend Patrick Henry Reardon

THE Church's belief in the ministry of the Guardian Angels is amply supported by our Lord's warning, "Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven" (Matthew 18:10). Luke, likewise, in referring to Peter's angel, testifies to that belief among the early Christians (Acts 12:15). These references indicate that the Guardian Angels were already well known to the readers of the Matthew and Luke; the idea required no explanation.

As in other instances of Christian belief (the efficacy of prayer for the dead comes to mind), it was originally from the Jews that the Church inherited this belief in the ministry of the Guardian Angels. The Psalmist had declared, "The angel of the Lord encamps all around those who fear Him, and delivers them" (Psalms 34 [33]:7). And again, "He will give His angels charge over you, to keep you in all your ways" (91 [90]:11).

The clearest illustration of Jewish belief in the Guardian Angels is found in the Book of Tobit, preserved in the Septuagint. It is the story of an exiled Israelite family living in Mesopotamia during the late eighth century before Christ, and the central core of the account concerns the long journey that the young man, Tobias, makes on behalf of his recently blinded father, Tobit. In this narrative the original purpose of Tobias's trip—to collect a debt in order to preserve the family from destitution—is transcended and enriched in a variety of ways, not the least of which is the young man's discovery of a godly wife.

Prior to setting out on this journey, however, Tobias and his parents are visited by a stranger who offers to guide him along the way, and at the story's end the stranger is identified as Raphael, "one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One" (Tobit 12:15; cf. Revelation 1:4).

This revelation does not take place until the end of the book, however, when the journey is over. Thus, Tobit and his family, like Abraham in Genesis 18, Gideon in Judges 6, and the parents of Samson in Judges 13, receive an angel "unawares" (Hebrews 13:2). Even unaware of Raphael's true identity, nonetheless, Tobit twice makes ironic reference to a "good angel" who will accompany his son on the journey (Tobit 5:16,21). Likewise, when the trip was over, but before he learns Raphael's identity, Tobit blesses God's "holy angels" (11:14). Tobias had

traveled in company with the angel even without knowing it.

The journey on which Raphael proposed to lead Tobias, from Nineveh to Rages, was a fairly long one, about 200 miles, and much of it up-hill. Yet, in the oldest extant manuscript containing the Book of Tobit (Codex Sinaiticus), a copyist's hand inserted the remark that their trip required only two days! Recalling that the swift army of Alexander needed ten days to march the same distance (cf. Plutarch, **Lives** "Alexander" 42), one is prompted to reflect on the hitherto unsuspected advantages of traveling with an angelic companion.

They also brought along the family dog, so we see Tobias traveling with both an angelic and an animal companion, representing the twin worlds of spirit and biology, those two realms of experience in which man travels through this world.

St. Jerome, who tells us that he translated the Book of Tobit from Greek into Latin in the course of a single night, was intrigued by that dog. Although he must have been pretty tired as he came to the end of his candle-light labor during the morning hours of that night, Jerome was still sufficiently alert to do something rather imaginative with Tobias's dog. He actually altered the text of the Book of Tobit, a thing he felt free to do, since he did not believe the book to be canonical (a distinctly eccentric view among the Latin Fathers, be it noted). Jerome inserted a detail—or, more accurately, a **tail**—in the Vulgate's description of Tobias's return: "Then the dog, which had been with them in the way, ran before, and, coming as if it had brought the news, showed his joy by fawning and wagging his tail." That wagging is not in the Septuagint text, nor even is the tail. Jerome made it up.

It is not difficult to discern why the prankish Jerome engaged in this little witticism. Struck by the story's resemblance to Homer's **Odyssey**, which also tells of a man's journey back to the home of his father, Jerome remembered Argus, the dog of Odysseus, the first friend to recognize that ancient traveler on his return to Ithaca. The old and weakened Argus, Homer wrote, when he recognized his master's voice, "endeavored to wag his tail" (**Odyssey** 17.302).

There was more than a joke involved here, however. Jerome correctly regarded the trip of Tobias, like the travels of Odysseus, as a symbol of man's journey through this world, returning to the paternal home. Jerome saw that Tobias takes his place with Gilgamesh, Thesus, Jason and the Argonauts, Aeneas, and the other great travelers of literature. It is the Bible's teaching that we do not make this life-long trip alone. We are accompanied by "an angel of peace, a faithful guide, a guardian of our souls and bodies." §

NOVEMBER ANNO DOMINI 2003

SAINT MARK'S PARISH OF DENVER WITH SERVICES AT DENVER UNIVERSITY, ST. COLUMBA, ST. JAMES

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>Saturday, 29 November, from 8 AM to 5 PM, with skilled direction from Mr. William Hartman, SbDn Benjamin Joseph Andersen, Archpriest Fr. John Connely, and others, we hope to review and learn some of the beautiful melodies and texts proper to the Western Rite Orthodox offering of the Divine Liturgy. See our advertisement in this LION.</p>						<p>1 All Saints' Day Matins, 8:30 AM Latin Mass, 9 AM Catechism 10 Evensong 4 PM</p>
<p>2 Trinity XIX Matins, 7:30 AM Low Mass 8 AM Church School 9 AM Choral Mass 10 AM Church Womens' Lunch Evensong 4 PM</p>	3	<p>4 Within the Octave of All Saints</p>	<p>5 S. Elizabeth</p>	<p>6 Within the Octave of All Saints Matins, 7 AM Mass, 7:30 AM Evensong 4 PM</p>	<p>7 St. Raphael of Brooklyn Matins, 7 AM Mass, 7:30 AM Evensong 4 PM</p>	<p>8 Patriarchs and Prophets of the old Law Matins, 8:30 AM Latin Mass, 9 AM Catechism 10 Evensong 4 PM</p>
<p>9 Remembrance Day The Armistice & Veterans Matins, 7:30 AM Low Mass 8 AM Church School 9 AM Choral Mass 10 AM Vestry 11:30 AM Evensong 4 PM</p>	10 Feria	<p>11 St. Martin Evensong <u>St. Columba</u> 6 PM Evensong <u>St. James,</u> 7:30 PM</p>	<p>12 St. Martin PM Matins, 7 AM Mass, 7:30 AM <u>University of Denver</u> Vespers Evans Ch 4 PM</p>	13 St. Britius of Tours, BC	14 St. Gregory Palamas BCD	<p>15 Latin Mass, 8 AM Benedictine Oblate Retreat at new St. Columba' Church 10 AM Evensong 4 PM</p>
<p>16 Trinity XXI Matins, 7:30 AM Low Mass 8 AM Church School 9 AM Choral Mass 10 AM Evensong 4 PM</p>	17 St. Gregory Thaumaturgus	18 Feria	<p>19 St. Pontianus Matins, 7 AM Mass, 7:30 AM <u>University of Denver</u> Vespers Evans Ch 4 PM</p>	20 St. Edmund Matins, 7 AM Mass, 7:30 AM Evensong 4 PM	21 Presentation BVM Matins, 7 AM Mass, 7:30 AM Evensong 4 PM	22 St. Cecilia (100th Anniversary of <i>Il Motu Proprio</i> of Pius X) Matins, 8:30 AM Latin Mass, 9 AM Catechism 10 Evensong 4 PM
<p>23 Trinity XXII Matins, 7:30 AM Low Mass 8 AM Church School 9 AM Choral Mass 10 AM Evensong 4 PM</p>	24 St. Chrysogonus	<p>25 St. Catherine of Alexandria Evensong <u>St. Columba</u> 6 PM Evensong <u>St. James,</u> 7:30 PM</p>	<p>26 St. Peter of Alexandria Matins, 7 AM Mass, 7:30 AM <u>University of Denver</u> Vespers Evans Ch 4 PM</p>	27 National Thanksgiving Day Matins, 7 AM Mass, 7:30 AM Evensong 6 PM	28 Feria Matins, 7 AM Mass, 7:30 AM Evensong 4 PM	29 Liturgy Conference at St. Mark's 8 AM to 5 PM (see advertisement in this LION)
<p>30 Advent Sunday Matins, 7:30 AM Low Mass 8 AM Church School 9 AM Choral Mass 10 AM Evensong 4 PM</p>	<p>A Western Rite Liturgical Calendar for 2004 is available now in the St. Mark's Bookstore for (Big \$5 and Small \$3) This is a useful planning guide for Lent, Pascha, the Feasts and Fasts, for Clergy, Church guilds, and Families.</p>					



New St. Columba's Church on moving day when the pews, vestments, and books were moved in and 'occupancy' granted by the soviet republic of Boulder County, Colorado. Still required by the County are a volume of trees which must be mature upon transplanting. The trees cost about \$250 each and contributions from the faithful are very welcome. The Archdiocese did not permit a broad appeal, so our local support is essential for this building project. St. Columba's is very visible to thousands of motorists on Hwy 7 just East of Lafayette, Colorado and only about four miles from I-25.

Thanks to His Grace, Bishop Basil for the gift of a beautiful Tabernacle and to the faithful of St. Mark's for the Altar and Altar rail furnishing the new St. Columba. His Grace has continuously blessed this site and the building of the church. When Fr. Lester Michael Bundy returns from his sabbatical at Cambridge University we hope to provide more photos of the new church and the faithful of St. Columba's.

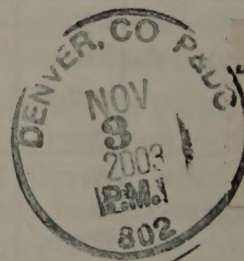


Seminarians from St. Vladimir's Seminary, including our Archdiocesan Seminarian, Benjamin J. Andersen preparing for choral production in New York City. Ben is assigned to assist Fr. Peter Jacobsen in a new Western Rite work in NY State.



The LION
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The LION is an unofficial newsletter of St. Mark's Parish, Denver, Colorado. The contents and opinions expressed herein do not represent any entity anywhere, ever. Archpriest, Fr. John Connely, Editor, Matushka Deborah, staff photographer and Bookstore Manager. Most copies of the LION are distributed on the Web at :

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